and the separadveness of our individual existence;
the Absolute, cosmic Nature and ourselves are linked
in oneness by this triune aspect of the one Reality.
For taken by itself the existence of the Absolute, the
Supreme Brahman, would be a contradiction of the
relative universe and our own real existence would be
incompatible with its sole incommunicable Reality.
But the Brahman is at the same time omnipresent
in all relativities; it is the Absolute independent of
all relatives, the Absolute' basing all relatives, the
Absolute governing, pervading, constituting all
relatives; there is nothing that is not the omnipresent
Reality. In observing the triple aspect and the
triple power we come to see how this is possible.

If we look at this picture of the Self-Existence
and its works as a unitary unlimited whole of vision,
it stands together and imposes itself by its convincing
totality: but to the analysis of the logical intellect
it offers an abundance of difficulties, such as all
attempts to erect a logical system out of a perception
of an illimitable Existence must necessarily create;
for any such endeavour must either effect consistency
"by an arbitrary sectioning of the complex truth of
things or else by its comprehensiveness

become
logically untenable. For we see that the Indeter-
minable determines itself as infinite and finite, the
Immutable admits a constant mutability and endless
differences, the One becomes an innumerable
multitude, the Impersonal creates or supports
personality, is itself a Person; the Self has a nature
and is yet other than its nature; Being turns into